2: Schaden--112 E-4,5 (1946-1954) 1962 S144 Guarani S144

/32 cont./

881 would cause the girl to have weak eyesight. The oldest Ñandéva
262 woman of Bananal told me that she owed the possession of still
753 good teeth to the fact of having finished the resguardo without salt.
At Araribá, too, they told me that the menstruating girl should
[263] avoid salt, in order not to lose her teeth early. The Mbyá believe
that the girl would become very thin if she ate salted foods.

881 In the opinion of the Ñandéva and Kayová the greatest danger
82 that hangs over the menstruating girl is that of the odjépotá. "The
one who gives the odjépotá /32/ to the girl," an Indian from
Araribá told me, is the kurupuá or Arco da Velha /rainbow/,
which to her "appears as a person in order to make her lose her
senses; then she becomes pale, pale, until she dies." Another
informant at Dourados told me that the girl should not look at any
boy, in order not to be the victim of enchantment, nor at the
countryside, for she would be enchanted by the animals, who would
become stirred up because of her. Among the Ñandéva of Pôrto
Lindo I heard the explanation that the seclusion itself is done in
order to prevent the odjépotá on the part of the animals, par-
ticularly the jaguar, deer, and anta.

[MC] The Mbyá do not allow the girl to walk in the forest, in
order not to be the victim of snakes or the yvyrádjá (spirit of the
trees"), they do not let her cross a river, so as not to be caught by
the ýdjá ("spirit of the waters), or touch some stone, because of
the itádjá (spirit of the stone"). I have the impression that the
[184] animism expressed in these beliefs is a peculiarity of the Mbyá,
for I have not encountered it in any of the other subgroups of the
[171] tribe. It seems to approximate, however, the beliefs recorded among
the Tenetehára of northern Brazil (2).

2. /From p. 98 of the original source./
Wagley and Galvão, 1949, passim.

881 During the intermediate weeks between the first and second menses,
• 882 the girl stays at home or in the immediate vicinity, but without the
178 rigor of the observances that gave strength during the days of the
crisis. The Ñandéva say that in olden times the girl "let herself be
kept in" the whole month, until the end of the second menstrua-
tion, but nowadays it is no longer so, "because of the national girls."

2: Schaden--113 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

178 /93 cont./
881 They say that, because of this relaxation, the Guaraní girls of
•882 today fail to have the "respectful" attitude of the ancient ones.
[181] (There is, therefore, some idea of moral "education" bound up
841 with the resguardo.) But at least the majority still take the
882 trouble to repeat the resguardo during the second menses, al-
182 though with less rigor in the restrictions. After this, however,
the acute phase of crisis is considered more or less overcome.
184 Among the Kayová, however, the period of relative isolation is
881 prolonged for months yet, during which the girl keeps her head
882 covered, avoiding contact with persons outside the family, and
so forth.

181 The time of the resguardo represents for the adolescent a
868 period of apprenticeship in manual skills, a sort of school of home
881 economics. Although some say that the girls are given training
only "in order to be distracted," others insist that she "does not
stay idle, no," and has to occupy herself: "it is in order to
learn." And, as soon as the days of the monthly period have
elapsed, there is much to learn: to prepare food, to pick over
cotton, to spin, to plait hammocks, to sew, to cut out clothing,
to make akanguá (diadems), djeatsaá, mbarakã. But /94/ nat-
urally "she could not work at anything heavy." At least among
[603] the Mbüá the teaching is administered by the grandmother,
paternal or maternal.

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[881] With the abstraction of the specifically educational aspect
[846] of the resguardo of the menstruation, it is essentially analogous to
what is demanded of the parents of the newborn baby: measures
imposed in reaction to a state of extraordinary physical and super-
natural diathesis. The similarity is also shown by the comparison
of the myths concerning the two situations narrated by the Ñandéva.

881 Nowadays the Ñandéva men do not use tembetá (labial orna-
178 ment), nor do they pierce the lower lip of the boys. But it is prob-
[301] ble that they have known the practice in former times; otherwise
it would not be understandable that in their mythology they rep-
resent Tupã with a luminous tembetá. Nowadays, however, they

/41 cont./

593 This intimate relationship is prolonged through adulthood, since it is the wife's sister, for example, who substitutes for her in the work of the clearing, during pregnancy, and the sister, when she becomes a widow, often helps with the work in the clearing of the married sister, in case she does not have a planting of her own. In adulthood the brothers frequently turn to each other to ask for help. If, for example, a man has a bad crop in a year in which the lip of one of his sons is to be pierced, a circumstance in which a great deal of maize is needed, the brother will be the first person whom he will ask for help.

The relationship between brother and sister is a little different from the one that binds the siblings of the same sex, and this is because of the real inequality between /42/ the sexes. The older sister at one time or another might also care for the younger [882] sister /sic/, but this is not the common case. After the beginning [736] of puberty the relations between siblings of different sex are less [592] intimate than in the first years of life. Although in adulthood great familiarity likewise does not customarily prevail between the brother and the sister, they are bound by close ties, the cases in which the widow, when she does not prefer to marry again, goes to live in the brother's house, not being rare. She can then still maintain her own clearing or prefer to abandon it, in order to work only in the brother's planting.

[601] These attitudes are extended to all the persons classified as [602] sisters or brothers, but here, too, the greater or lesser distance influences the rigor or intensity of the attitudes.

603 Grandparents and Grandchildren: This relationship is characterized by affection, so that not infrequently one sees the grandparents intensely occupied at playing with the grandchildren, especially in the period when the latter are quite small. The grandchildren have a deep feeling of respect toward the grandparents, at the same time, however, being able to treat them with a certain degree of familiarity. There is the tendency on the part of Ego to equate grandparents and grandchildren. The